A SERMON PREACHED BEfore the Kings Maieſtie *at White-hall,*

On Munday the 25. of December, Being Chriſtmas day,

ANNO 1609.

¶ By the Biſhop of *Elie* His *Maieſties Almoner.*

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GALAT. 4. verſ. 4, 5.

When the fulneſſe of time was come, God ſent his Sonne, made of a woman, made vnder the Law.
That, He might redeeme, them that were vnder the Law, that we might receiue the Adoption of ſonnes.

IF, *when the fulneſſe of time commeth*, God *ſent his Sonne*: then, When *God ſent his Sonne*, *is the fulneſſe of time come*. And as this day, *God ſent his Sonne*. This day therfore, (ſo oft as by the reuolution of the yeere it com-

me h about) is to vs a yeerely repreſenta-tion of *the fulneſſe of time*. So it is: and a ſpe-ciall honour it is to the *Feaſt*, that ſo it is. And we our ſelues ſeeme ſo to eſteeme of it. For we allow for euery *month a day*, (Looke how many *months* ſo many *dayes*) to this *Feaſt*; as if it were, and we ſo thought it to be, the *full* recapitulation of the whole yere.

This honour it hath, from *Chriſt*, who is the *ſubſtance* of this, and all other *Solemni-ties*. Peculiarly, *à Chriſti miſsâ*, from *Chriſts ſending*. (For, they that read the ancient wri-ters of the *Latin* Church, *Tertullian* and *Cy-prian*, know that *Miſſa*, and *Miſsio*, and *Re-miſsa, and Remiſsio*, with them are taken for one. So that *Chriſti miſſa* is the *ſending of Chriſt*.) And when then hath this Text place ſo fit, as Now? Or what time ſo ſea-ſonable to entreat of it, as This? Of *the ſen-ding of his Sonne*; as, *when God ſent his Sonne*: Of *the fulneſſe of time*; as, on the yeerely re-turne and memoriall of it.

To entreat of it then. The Heads are two. 1. Of *the fulneſſe of time*. 2. And of that, wherewith it is *filled*. 1. *Times ful-neſſe*,

neſſe, in theſe, *when the fulneſſe of time came.* 2. *Times filling* in the reſt, *God ſent his Sonne, made of a woman, made vnder the Law, &c.*

In the former, (*Quando venit plenitudo temporis,*) there be foure points. 1. *Plenitudo temporis*, That, *time* hath a *fulneſſe*; or, that there is *a fulneſſe of time.* 2. *Venit plenitudo.* That, that *fulneſſe commeth*, by ſteps and degrees, not all at once. 3. *Quando venit.* That, it hath a *Quando*, (That is,) There is a time, when *time* thus *commeth* to this *fulneſſe.* 4. And, when that *When* is? And that is, *When God ſent his Sonne.* And ſo paſſe wee ouer to the other part, in the ſame Verſe, *Miſit Deus*; *God ſent his Sonne.* 1.

For the other part, (touching *the filling of time.*) There bee *Texts*, the right way to conſider of them, is to take them in pieces. And this is of that kinde. And if we take it in ſunder, we ſhall ſee, as it is of *fulneſſe*, ſo a kinde of *fulneſſe* there is in it: euery word, more *full* then other: euery word, a ſtep in it, whereby it riſeth ſtill 2.

higher,

higher, till by *ſeuen* ſeuerall degrees it commeth to the top, and ſo the *meaſure* is *full*. 1. *God ſent*, the firſt. 2. *Sent his Sonne*, the ſecond. 3. *His Sonne made*, the third. 4. And that *twice* made, *made of a Woman*, the fourth. 5. *Made vnder the Law*, the fift, euery one *fuller* then other, ſtill.

3. And all this, for ſome *perſons*, and ſome *purpoſe*. The perſons, *Vt nos, that we*. The purpoſe, *reciperemus*, *that We might receiue*. Nay, (if you marke it) there be two *Vt's*, *vt ille*, *vt nos*, that *He might*, and, that *wee might*. *He* might *redeeme*: and *We* might *receiue*, that is, *He* pay for it, and, *wee* reape the benefit. 6. A double benefit, of *Redemption* firſt from the ſtate of perſons caſt and condemned, *vnder the Law*, which is the *ſixt*. 7. And then, of tranſlation into the ſtate *of adopted children* of God, which is the *ſeuenth*; & the very *filling* vp of the meaſure.

All which, wee may reduce to a double *fulneſſe*. *Gods*, as much as *Hee* can ſend. *Ours*, as much as *We* can deſire. *Gods*, in the fiue firſt. 1. *God ſent*. 2. *Sent his Sonne*. 3. *His Sonne made*. 4. *Made of a Woman*. 5. *Made*

5. *Made vnder the Law.* And *Ours* in the two latter, 6. *Wee are redeemed*, the ſixt. 7. *We receiue adoption*, the ſeuenth.

In that of *Gods*, euery point is *full*; The thing ſent *full*. The *ſending*, and the *maner* of ſending, *full*. The *making*, and the two *maners* of making, *Of a woman*, and, *vnder the Law*, both *full*. And *our fulneſſe* in the two latter, the *effects* of theſe two *Actes*, or *makings of a woman vnder the Lawe*, *Redemption*, and *Adoption*, which make vp all. That, when we were *ſtrangers* from the *Adoption*; and not that onely, but lay *vnder the Law*, as men whom ſentence had paſſed on: From this latter, wee are *redeemed*, (Hee *vnder the Law*, that we *from vnder the Law*) That, (being ſo *redeemed*) we might further *receiue the adoption of children*, (and as Hee *the Sonne of man*: So we might be made *the ſonnes of God.*) Which two are as much as we can wiſh. And this is *Our fulneſſe.*

And to theſe, I will craue leaue to adde another *fulneſſe* of *Ours*, riſing out of theſe, and to make a *motion*, for it. That, as it is the time, when *wee* from God, *receiue* the 4.

fulneſſe of his *bounty*: ſo it might be the time alſo, when *He* from vs, may likewiſe *receiue* the *fulneſſe* of our *duetie*. The time, of *His Bounty-fulneſſe*, and the time, of *our Thanke-fulneſſe*: That it may be *Plenitudo temporis, quâ ad illum, quâ ad nos*; downeward, and vpward; from *Him* to *vs*, and from *vs* to *Him* againe: and ſo bee both wayes, *The fulneſſe of time*.

Quando venit plenitudo temporis.

I. *Plenitudo temporis.*

FIRST, there is a *fulneſſe* in Time. The terme, *Fulneſſe*, carieth our conceit to *meaſure* ſtraight, from whence it is borrowed: which, is then ſaid to bee *full*, when it hath as much, as it can hold. Now, God *hath made all things in meaſure*: and if all things, then *Time*. Yea, *Time* it ſelfe is by the Apoſtle called, *Menſura temporis*, The meaſure of time. As then, all other *meaſures* haue theirs; ſo the *meaſure* of

Sap. 11. 17.

Eph. 4. 13.

Time

7.

Time alſo hath *his fulneſſe*, when it receiueth ſo much, as the capacitie will conteine no more. So, *Time* is a *meaſure*: it hath a *capacitie*: that hath a *fulneſſe*. That, there is ſuch a thing, as *the fulneſſe of time*.

But, nothing is *full* at firſt: no more is *Time* by and by. *Venit plenitudo*, it commeth, not at once, or ſtraightwayes, but by ſteps and paces, neerer and neerer: *Fills*, firſt a quarter, and then halfe, till at laſt it come to the brim. And *degrees* there be, by which it commeth. *Ecce palmares poſuiſti dies meos*, Pſal. 39.6. From which word *palmares*, it is an obſeruation of one of the Fathers, a man may reade his *time* in his owne hand: there is a likeneſſe betweene a mans *hand*, and his *time*. As in the *hand*, viſibly there is an aſcent, the fingers riſe ſtill, till they come to the top of the middle finger; and when they be come thither, downe againe by like deſcent, till they come to the little, which is the loweſt of all: So is it in our *time*; It riſeth ſtill *by degrees*, till we come to the *full* pitch of our Age, and then declineth againe, till we grow to the lower end of our

2. *Venit plenitudo.*

Alcuin.

dayes. But, howſoeuer it may be (as it oft falles out) the deſcent is ſudden, wee goe downe headlong without degrees, goe away in a moment; yet, euer this holdeth, to our *fulneſſe* we come not, but *by degrees.*

3. *Quando venit.* Now thirdly, this *comming* hath a *Quando venit*, a *time*, when it *commeth* thither. As a time there is a great while, when wee may ſay, *Nondum venit hora*, the time is not yet come, while the *meaſure* is yet but in *filling*: So at the laſt, a time too, that we may ſay, *Venit hora*, the time is now *come*, when the *meaſure* is *full*: That is, A *time* there is, when *time commeth to the full*: As in the *day*, when the *Sunne* commeth to the *Meridian Line*: in the *moneth*, when it commeth to the point of *oppoſition* with the *Moone*: in the *Yeare*, when to the *Solſtice*: In *man*, when he commeth to his *full* yeres: for that is the *fulneſſe of time* the Apoſtle alledgeth, in the three verſes before.

Ioh. 7.6.

Ioh. 12.23.

4. *Quando.* And, when is that *When*, that *time* thus *commeth* to his *fulneſſe*? *Quando miſit Deus*, when God ſends it: for, *Time* receiues his *filling* from God. Of it ſelfe, *time* is but an

emptie

emptie meaſure, hath nothing in it: Many dayes and moneths runne ouer our heads, *Dies inanes*, ſayth the *Pſalmiſt*. *Menſes vacui*, ſayth *Iob*: *Emptie dayes*, Pſal.78.33. *Void moneths*, without any thing to fill them, Iob 7.3.

That which *filleth time*, is ſome memorable thing of *Gods* powring into it, or (as it is in the Text) of *his ſending*, to *fill* it withall. *Miſit Deus* is it: and ſo commeth *Time* to be more or leſſe *full*; thereafter as that is, which *God ſends* to *fill* it.

Now, many memorable *miſsion's* did *God* make, before this heere; whereby in ſome meaſure, hee *filled* vp certaine times of the yeere vnder *Moſes*, and the *Prophets*: all which, may well be termed, *The implements of Time.*

But, for all them, the *meaſure* was not yet *full*: *filled* perhaps to a certaine *degree*, but not *full* to the *brimme*: *full* it was not (ſeeing it might be ſtil *fuller*) till *God ſent* That, then which, a more *full* could not be *ſent.*

And, That *He* ſent, when *He ſent his Son*, a *fuller* then whom, *He* could not *ſend*, nor

Time could not *receiue*. Therefore, with the *ſending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was *plenitudo temporis*, indeed.

1. And, well might that *Time*, be called *the fulneſſe of Time*. For, when *He* was ſent into the world, in whom *the fulnes of the Godhead dwelt bodily*. In whome *the Spirit was not by meaſure*. In whom was *the fulneſſe of grace and trueth*. Of *whoſe fulneſſe we all receiue*, when *He* was ſent, that was thus *full*, then was *Time* at the *full*.

Col. 2. 9.
Ioh. 3. 34.
Ioh. 1. 14.
Ioh. 1. 16.

And well alſo might it be called, *the fulneſſe of Time*, in another regard. For, till then all was but in *promiſe*, in *ſhadowes*, and *figures*, and *prophecies* onely, which *fill* not, God knowes. But when the *performance* of thoſe *promiſes*, the *body* of thoſe *ſhadowes*, the *ſubſtance* of thoſe *figures*, the *fulfilling* or *filling full* of all thoſe *Prophecies* came, then *came the fulneſſe of Time*, truely ſo called. Till then, it *came* not: then, it *came*.

2. And well might it be called the *fulneſſe* of *time*, in a *third* reſpect. For, then, the Heire, (that is *the world*) was come to his *full age*:

and

and ſo, that the fitteſt *time*, for *Him* to bee *ſent*. For to that, compareth the Apoſtle their eſtate then; that, the former times vnder *Moſes* and the *Prophets* were as the Noneage of the world; *ſub Pædagogo*, in the 3. *Chapter, ver* 24. ὑπὸ παιδαγωγόν, at their *A.B.C.* or rudiments, (as in the very laſt words before theſe) Their eſtate then, as of *Children* in their minority, *litle differing from ſeruants*. For, all this while, *nondum venit*, the *fulnes* of *time* was not yet *come*. But a *time* there was, as for *man* ſo for *mankind* to come to his *full* yeeres: That *time*, *came* with *Chriſts comming*, and *Chriſts comming* with it, and neuer till then, was *the fulneſſe of time*; but then, it was.

And let this bee enough, for this point; more there is not in the *Text*. But if any ſhall further aske, why *then*, at that age of the world, the world was at his *full age*, iuſt then, and neither ſooner nor later? I know, many heads haue bene full of deuices, to ſatisfie mens curioſitie in that point. But, I hold it ſafeſt, to reſt with the Apoſtle (in the ſecond verſe) on Gods εὐδοκία. Let that con-

tent

tent vs. Then was the time, for that was *Tempus præfinitum à Patre*, the time appointed of the Father. For, euen among men, (though the *Father* being dead) the Lawe ſetteth a time, for the *Sonne* to come to his heritage: yet the *Father* liuing, no time can be prefixed, but onely when it liketh Him to appoint; and the *Father* here, liueth, and
Acts 1.7. therefore let his τοὺς χρόνους ſtay vs. *The times and ſeaſons, He hath put in his owne power, it is not for vs to know them.* This is for vs to know, that, with his appointment, we muſt come to a full point. So doth the *Apoſtle*: and ſo let vs, and not buſie our ſelues much with it. *Time* is but the *meaſure* or caske; that wherwith it is *filled*, doth more concerne vs. To that therefore let vs come.

2. The *degrees* are *ſeuen* (as I ſaid.) To take
God ſent. them, as they riſe. *Miſit Deus. God ſent.* That
1. ſtandeth firſt; and, at it, let our firſt ſtay be. That, will fall out, to make the *firſt* degree. For, euen this, that *God ſent* at all, *Ipſum mittere Dei*, this very *ſending* it ſelfe, is a degree. It is ſo; and ſo we would reckon of it, if we knew the *Sender*, and who *He* is; the *Maie-*

ieſtie

ieſtie of his preſence how great it is, and how glorious, how farre ſurpaſsing all we can ſee on earth.

For *Him*, for ſuch an one as *Hee*, to condeſcend, but to *ſend*; is ſure a degree. For, ynough it had beene, and more then ynough, for *Him*, to be *ſent to*; and not to *ſend*, *Himſelfe*. To haue ſit ſtill, and bene content, that we might *ſend* to *Him*, and haue our meſſage and petition admitted; and not, *He ſend* to vs. That had bene as much as we could looke for, and well, if we might haue bene vouchſafed but that. But it was *He*, that *ſent*: not *we* to *Him* firſt, nay, not *we* to *Him* at all, but, *He* to *vs*.

He to vs? And what were *we*, that *He to vs? Vs*, (as elſewhere he termeth vs) *meere Aliens from Him*, and *His Houſhold*; Not that onely, but *Vs*, in caſe of men, whom the Law had paſſed vpon. (So is our eſtate deſcribed in the end of the Text:) for *Him*, to *ſend to Vs*, ſo *great* as *Hee*, to *ſuch* as *wee*; to thinke *vs*, *tanti*, ſo much worth, as to make any *miſsion*, or motion, or to diſeaſe any about *vs*; This, may well be the *firſt*. Be Epheſ. 2. 12.

it then ſo; that *to vs*, or *for vs*, or *concerning vs*, *God* would trouble *Himſelfe*, to make any *ſending*. A *fulneſſe*, there is in this. *Full Hee* was; *a fulneſſe* there was in *Him*, (euen the *fulneſſe of compaſſion* in His bowels ouer our eſtate,) elſe ſuch a *Sender*, would neuer once haue *ſent*.

His Sonne. 2. *God ſent*; *Sent*, and *ſent his Sonne*. That, (I make no queſtion,) will beare a *ſecond*. *Others* He might haue *ſent*; and *whoſoeuer* it had bene Hee had *ſent*, it might well haue ſerued our turnes. If, ſent by the hand of any his *Seruants*, any *Patriarch*, *Prophet*, any *ordinary meſſenger*, it had beene ynough. So hitherto had bene his *Sending*. So, and no otherwiſe, euer till now.

Then, if to *ſend* by *any* may ſeeme ſufficient; to *ſend His Sonne*, muſt needs ſeeme *full*. For, euer the more excellent the *Perſon ſent*, the more honourable the *ſending*: the *greater He*; the *fuller it*. Now, *greater* there is not, then *His ſonne*, His *firſt*, His *onely begotten* Sonne, in *whom the fulnes of the Godhead dwelt*; In ſending *Him*, He ſent the greateſt, the beſt, the *fulleſt* thing He had.

Coloſ. 2. 9.

To

To heape the *meaſure* vp yet more, with the *cauſe* of his *ſending*, in the word ἐξαπέστειλε; It was *voluntarie*. Hee ſent him not for *need*: but for meere loue to vs, and nothing elſe. There was no *abſolute neceſſitie*, that He ſhould haue ſent *Him*. He might haue done what Hee intended by the meanes and miniſterie of ſome beſides. God could haue enabled a *Creature*; a *Creature* enabled by God, *and the power of his might*, could ſoone haue *troad downe Sathan vnder our feete*. But, if it had bene any *other* He had ſent; his loue and regard to vs, had not ſhewed ſo *full*. It had bin *oſtendit Deus charitatem*, but not, *Ecce quantam charitatem oſtendit Deus*. Whomſoeuer He had ſent beſides, his loue had not bene *full*, at leaſt not *ſo full*, as it ſhould haue beene, if He had ſent *his Sonne*. That therefore it might be *full*, and ſo appeare to vs for *full*; *Miſit Deus filium ſuum*. Enough it was, in compaſsion of our eſtate, to haue releeued vs, by *any*: Men that are in need to be releeued, care not, *who* they be that doe it. Enough then for *compaſsion*: but not enough, to manifeſt 1. Iohn. 3. 1.

the fulneſſe of his loue, vnleſſe to releeue vs, *He ſent his owne Sonne.*

Made. 3. This is *full*, one would thinke: Yet, the *Manner* of his *ſending* him, is *fuller* ſtill. *Miſit filium; Filium factum.* Sent his Sonne; His Sonne *made.* Sent Him, and ſent Him *made.* This is a *third.* For, if He would haue ſent Him, He ſhould not haue ſent Him, *made*: but as He was, *neither made, nor created*, but like himſelfe, in his owne eſtate, as was meete for the *Sonne of God*, to bee ſent. To *make Him* any thing, is to *marre Him*, be it what it will be. To *ſend Him made*, is to *ſend Him marred*, and no better. Therefore, I make no doubt, *Chriſts ſending* is one degree, *His making* is another: So *to ſende*, as withall *to make*, are two diſtinct meaſures, of this *filling.* As He is, Hee is a *Maker*, a *Creator*: If God *make Him* any thing, Hee muſt be a thing *made*, a *Creature*; and that, is a great diſparagement. So that, howſoeuer the *Time* is the *fuller*, for this; He is the *emptier*: πλήρωμα χρόνε, κένωσις χρίσε. The fulneſſe of Time, is his emptineſſe; The exalting of that, his abaſing. And, this very *Exinani-*

Phil. 2. 7.

uit

uit ſeipſum, emptying Himſelfe, for our ſake, is a preſsing downe the *meaſure*: and ſo, euen by that, ſtill the *meaſure* is more *full*.

Yea, the very *maner* of this *making*, hath his encreaſe too, addeth to it ſtill. In the word γενόμενον: which is not euery *making*, but *making it his nature*. To haue *made* Him a bodie, and taken it vpon him for a time, till He had performed his Embaſſage, and then laid it off againe, that, had bene much: But ſo to be *made*, as once *made* and *euer made*: ſo to take it, as neuer lay it of more, but, continue ſo ſtill, γενέσθαι it to *become his very nature*; ſo to *be made*, is to *be made* indeed, ſo to *to be made* is to *make* the *vnion full*. And to *make* the *vnion with vs full*, He was content, not to be *ſent* alone, but to be *made*, and that γενέσθαι, to be *made ſo*, as neuer *vnmade* more. Our *manhood* becomming his *nature*, no leſſe then the *Godhead* it ſelfe: This is *Filium factum* indeed.

Made, and twiſe *made*, (for ſo it is in the verſe) *factum ex*, and *factum ſub*, *made of*, and *made vnder*. *Of a woman*; *vnder*, *the Law*. So, two *makings* there bee, either of them of it ſelfe, a *filling* to the *meaſure*, but,

both of them, maketh it perfectly full.

Made of a woman. 4. *Made*, first *of a Woman*: that, I take cleerly to be *one*. For, if *Hee*, if the *Sonne of God* must be *made a Creature*; it were meet, He should *be made*, the best *creature* of all. And if *made* of any thing, (if any one thing, better then another) of that: *made* some glorious Spirit, Some of the orders of the Angels. Nay, *made*, but *made* no Spirit, *Verbum caro factum est*, The word became flesh: *made*, but *made* no Angel: *Nusquam Angelos*: He in no wise tooke the *Angels* nature vpon Him.

Iohn 1.14. Heb. 2.16.

But *made man*, First I will aske with Dauid, *Domine, quid est homo?* Lord, what is man? And then, tell you his answere: *Homo quasi res nihili.* Man is like a thing of nought. And this he was *made*, this he became, *made man*, *made of a Woman*; *did not abhorre the Virgines wombe*, (as wee sing daily, to the high praise of the *fulnesse of his humilitie*, to which his Loue brought Him for our sakes.) For, *whatsoeuer* else He had bene *made*, it would haue done vs no good. In this then, was the *fulnesse* of his Loue, as

Psal. 144.3.

before

before of his *Fathers*, that He would bee *made*, and was *made*, not *what* was *fitteſt* for *Him*, but *what* was *beſt*, for *vs*: not, *what* was moſt for his *glory*, but *what* was moſt, for our *benefit* and behoofe.

Made of a woman. For *man* He might haue bin *made*, & yet haue had a body framed for Him *in heauen*, and not *made of a woman*. But when he ſaith, *Factũ ex muliere*, it is euident, He paſſed not *through Her as water through a Conduite Pipe*, (as, fondly dreameth the Anabaptiſt.) *Made* of, *Factum ex*: *Ex*, *dicit materiam*. Made of Her; She miniſtred the matter, *Fleſh of her fleſh*. *Semen mulieris*. Gen. 3. 15. The ſeed, and *Semen intimum ſubſtantiæ*, that is, the principal and very inward chiefe part of the *ſubſtance*. Made of that, made of her very *ſubſtance*.

And ſo haue we here now in one, both twaine his *Natures*. *God ſent his Sonne*, There his *Diuine*: *made of a woman*, Here his *humane Nature*, That, from *the boſome of his Father*, before all worlds: this, *from the wombe of his mother*, in the world. So that, as from *eternitie*, *God* his *Father* might ſay,

that

Psal 2.7. that verſe of the Pſalme. *Filius meus es tu, hodie genui te*: Thou art my Sonne, this day haue I begotten thee. So, in *the fulneſſe of time*, might the *Virgin* his *mother*, no leſſe truely ſay, *Filius meus es tu, hodie peperi te*: Thou art my Sonne, this day haue I brought thee into the world.

And heere now, at this word, *made of a woman*, He beginneth to concerne *vs* ſomewhat. There groweth an alliance betweene *vs*: For *we alſo* are *made of a woman*. And our Hope is, as, He will not be confounded, to bee counted *inter natos mulierum*: No more will He be, (ſaith the *Apoſtle*) to ſay *in medio fratrum*; to acknowledge vs, his *Brethren*. And ſo by this *Time* He groweth, ſomewhat *neere vs*.

Heb. 2.11. Rom. 8.29.

Made vnder the Law. 5.

This now, is *full* for the vnion with our nature, *to be made of a woman*. But ſo to be *made of a woman*, without He be alſo *made vnder the Law*, is not neere enough yet. For, if he be out of the compaſſe of the *Law*, that the *Law* cannot take hold of Him, *factum ex muliere* will doe vs ſmall pleaſure. And He was ſo borne, *ſo made of a woman*: As, the verity

veritie, of His conception, is in this *factum ex muliere*: So, the puritie, is in this, that it is but *ex muliere*, and no more; Of the *virgin* alone, by the power of the *Holy Ghoſt*, without mixture of fleſhly generation. By vertue whereof, no originall ſoile was in Him; *Iuſt* borne He was, and *Iuſto non eſt lex poſita*, No law for the Iuſt, no law could touch him. And ſo wee, neuer the better, for *factum ex muliere*. 1. Tim. 1. 9.

For, if one be in debt and danger of the *Law*, to haue a *Brother*, of the ſame blood, *made of the ſame woman*, both (as we ſay) *lying in one belly*; will little auaile him, except He will alſo, come vnder the Law, that is, become his Surety, and vndertake for him. And ſuch was our eſtate. As Debters we were, by vertue of *Chirographum contra nos*, The hand writing that was againſt vs. Which was our *Bond*, and we had forfeited it. And ſo, *factus ex muliere*, to vs, without *factus ſub lege*, would haue bin to ſmal purpoſe. Col. 2. 14.

No remedy therefore, Hee muſt bee new *made*, *made* againe once more. And ſo Hee was, caſt in a new mould, & at his ſecond

making, made vnder the Law, vnder which if He had not *beene made*, we had beene marred: euen quite vndone for euer, if this had not beene done for vs too. Therfore, He became bound for vs also, entred Bond anew, tooke on Him, not only our *nature*, but our *Debt*; our *Nature*, and *Condition* both. *Nature*, as men: *Condition*, as sinfull men; expressed in the words following; [*Them, that were vnder the lawe*] for that was our *Condition*. There had indeed beene no capacitie in him, to doe this, if the former had not gone before, *factum ex muliere*; if He had not bene, as we, *made of a woman*; but the former was for this; *Made of a woman* He was, that He might be *made vnder the law*: Being *ex muliere*, He might then become *sub lege*, which before He could not, but then He might and did: And so, this still is the *fuller*.

And when did He this? when was *He made vnder the lawe*? Euen then, when he
Gal. 5. 3. was *circumcised*. For this doth S. *Paul testifie*, in the *third* of the *next Chapter*; *Behold, I Paul testifie vnto you, whosoeuer is circumcised, factus est debitor vniuersæ legis*. He becomes

comes a debter to the whole lawe. At His *Circumciſion* then, He entred *Bond* anewe with vs, and in ſigne that ſo He did, He ſhed then a few drops of his blood, wherby He ſigned the *Bonde* (as it were) and gaue thoſe few drops then, *tanquam arrham vniuerſi ſanguinis effundendi*; as a pledge or earneſt, that *when the fulneſſe of time came*, He would be readie to ſhed all the reſt; as He did. For, I would not haue you miſtake, though we ſpeake of this, *ſub lege*, being vnder the law, in the termes of a *Debt* ſometimes: yet, the truth is, this *debt* of ours was no *money debt*, we were not *ſub lege pecuniariâ*, but *Capitali*: and the *debt* of a *Capitall law*, is death: and vnder that, vnder *Death* He went, and that the worſt *death* law had to inflict, euen the *Death of the Croſſe*, the moſt bitter, reprochful, curſed death of the *Croſſe*. So that vpon the matter, *factus ſub lege*, and *factus in Cruce*, come both to one; one amounts to as much, as the other. Well, this He did vndertake for vs, at His *Circumciſion*: and therefore then, and not till then, He had his name giuen him, the name of *Ieſus*, Luk. 2. 21

a Sauiour. For then, tooke He on him the *Obligation* to ſaue vs. And looke, what then at his *Circumciſion* He vndertooke, at his *Paſſion* he paid, euen to the full, and hauing
Col.2.14. paid it, *deleuit Chirographum*, cancelled the ſentence of the lawe, that till then, was of record, and ſtoode in full force againſt vs.

Howbeit all this, was but one part of the lawe, But He was *made ſub lege vniuerſâ*, vnder the whole law, and that, not by his *death* onely, but by his *life* too. The one halfe of the lawe, (that is, the *Directiue* part) He was *made vnder* that, and ſatiſfied it, by the Innocencie of his life, without breaking ſo much, as one iot or tittle of the lawe: and ſo, anſwered that part (as it might be, the Principall.) The other halfe of the lawe, which is the *Penaltie*, He was vnder that part alſo, & ſatiſfied it, by ſuffering a wrongfull death, no way deſerued, or due by him, and ſo anſwered that (as it might be the forfeiture.) So, He was *made vnder both, vnder the whole law.* Satisfying the *Principall*, there was no reaſon, He ſhould be lyable to the *forfeiture*, and *penaltie*: yet, *vnder that* He

was

was alſo. And all, that the whole law might be ſatisfied fully, by His being vnder both parts, and ſo, no part of it light vpon vs.

Theſe two then, 1. *Made of a woman.* 2. *Made vnder the lawe*, ye ſee, are two ſeuerall makings, and both very requiſite. Therefore, Either hath a ſeuerall *Feaſt*, they diuide this *Solemnitie* betweene them. *Sixe dayes* a peece, to Either; as the ſeuerall moities of this *fulneſſe of time*. This day, *Verbum caro factum*, The Word made fleſh: Ioh.1.14. That day, *Him that knewe no Sinne, He made Sinne*; (that is) made him vndertake to be handled as a *Sinner*, to be *vnder the law*, and to endure what the lawe could lay vpon Him. 2.Cor.5.21. And ſo now, the thing ſent is *full*: and *fully ſent*, becauſe *made*: and *fully made*, becauſe, *made once* and *twiſe* ouer: fully made *ours*, becauſe fully *vnited* to vs: *Made of a woman* as well as we. *Made vnder the Lawe* as deepe as we, Both *ex muliere*, and *ſub lege*. So of our nature (*of a woman*,) that of our condition alſo (*vnder the lawe*:) So, fully vnited to vs in nature, and condition both.

3. And ſo we are come, to the *full meaſure*

of His *ſending*. And, that we are come to the full, ye ſhall plainely ſee, by the *ouerflow-*
Verſe 5. *ing*, by that which we receiue from this *ful-neſſe*, which is the latter part of the verſe, and is our *fulneſſe*, euen the *fulneſſe*, of all that we can deſire. For, if we come now to aske, For whom, is all this adoe? This *Sending*, This *making*, ouer and ouer againe? It is *for vs*. So is the concluſion, *vt nos*, that *wee* might from this *fulneſſe*, receiue the *full* of our wiſh. For in theſe two behinde, *Redemption*, and *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all, we can wiſh our ſelues.

The tranſcendent Diuiſion, of *Good* and *Euill*, is it, that comprehendeth all. And heere it is. Our deſire can extend it ſelfe no further, then to be rid of all *euill*, and to attaine all, that *good* is. By theſe two, (being *redeemed*, and being *adopted*) we are made partakers of them both. *To be redeemed from vnder the law*, is to be quit of all *euill*. *To receiue the Adoption of children*, is to be ſtated in all that is *Good*. For, all *Euill* is in being *vnder the law*; from whence we are *redeemed*;

and,

and, all *Good*, in being inuested, in the heauenly Inheritance, whereunto we are *adopted*. Thus stood the case with vs: *Aliens we were from God His Couenant*, & his kingdome: More then that, *Prisoners* we were, fast layed vp *vnder the Lawe*. From this latter we are *freed*: of the former, we are *Seised*: And what would we more?

Onely, this you shall obserue, that in the *Idiom* of the *Scriptures*, it is vsuall; two points being set downe, when they are resumed againe, to beginne with the latter, and so ende with the former. So is it here, At the first, *made of a woman, made vnder the Law*. At the resuming, Hee beginnes with the latter, *made vnder the Lawe, That He might redeeme them, that were vnder the Lawe*. And then comes to the former, *made of a woman*, made the Sonne of man, *That we by adoption might be made the Sonnes of God*. But this we are to marke, it is He that is at all the *cost* and *paine*: and we, that haue the *benefit* by it. At the *redeeming* it is, *vt ille*: At the *receiuing* it is, *vt nos*.

Briefly

That he might redeeme them that were vnder the Lawe. 6.

Briefly of either: And firſt, of our *Redeeming*. *Redeeming* (as the word giueth it) is a ſecond buying, or buying backe of a thing, before *aliened* or *ſold*. Euer, a former *ſale* is preſuppoſed before it. And ſuch a thing there had gone before. A kinde of *alienation*, had formerly beene, whereby we had made away our ſelues, (for a *ſale* I cannot call it, it was for ſuch a trifle) our nature *aliened* in *Adam*, for the *forbidden fruit*; a matter of no moment. Our *Perſons* likewiſe, daily we our ſelues *alien* them, for ſome *trifling pleaſure*, or *profit*, matters not much more worth. And, when wee haue thus paſſed our ſelues away, by this *Selling our* Rom. 7.14. *ſelues vnder ſinne*, the Law ſeizeth on vs, and vnder it wee are συγκεκλεισμένοι *Cap*. 3. 23. euen *lockt vp*, as it were in a Dungeon, *tyed faſt with the cordes of our ſinnes*, *Prou*. 5. 22: the ſentence paſſed on vs, and wee waiting but for execution. What euill is there not, in this eſtate, and on euery ſoule that is in it? Well then, the firſt *vt*, the firſt ende is, *To get vs ridde*, from vnder this eſtate.

He

He did it: not by way of *intreaty*, ſtep in and beg our pardon: That would not ſerue; *Sold* we were, and *bought* wee muſt be. A *price* muſt bee laide downe for vs: To get vs from *vnder the Lawe*, it was not a matter of *Interceſsion*, to ſue for it, and haue it. No, He muſt *purchaſe* it, and *pay* for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchaſe*, wee looke to the *Price*. For, if it bee at any eaſie rate, it is ſo much the better. But with an high *price*, He *Purchaſed* vs; it coſt Him *deare* to bring it about. *Non auro, nec argento.* 1. Pet. 1. 18 Neither of them would ſerue, at an higher 19. rate it was, euen *pretioſo ſanguine*. His precious blood, was the *price*, we ſtood him in. Which He payed, when *He gaue his life a* Mat. 20. 28. *ranſome for many*.

It ſtood thus, betweene *Him* and *vs*, in this point of *Redemption*. Heere are certaine *malefactors*, *vnder the Lawe*, to ſuffer, to be executed. What ſay you to them? Why, I will become *vnder the Lawe*, ſuffer that they ſhould, take vpon me their execution, vpon *condition*, they may be quit:

In effect ſo much, at his *Paſsion* He ſaid, *Si ergo me quæritis Io.18.6. If you lay hold on me*, if I muſt diſcharge all, *Sinite hos abire, Let theſe goe their way*, Let the *price* I pay be their *Redemption*: and ſo it was. And, ſo wee come, to be *redeemed from vnder the Lawe*.

And this is to be marked, that *Them that were vnder the Lawe*, and, *We that are to receiue*, are but one, *one and* the *ſame perſons* both: But being ſo *redeemed*, then we are our ſelues. Till then, the *Apoſtle* ſpeakes of vs, in the *third perſon, Them, that were vnder the Lawe*, as of ſome ſtrangers, as of men of another world, none of our owne: But now being *redeemed*, the ſtile changeth. Hee ſpeaketh of vs, in the *firſt* perſon *vt nos*, that we: for till now we were not our owne, we were not our ſelues, but now we are: till this, it was the *old yeere* ſtill with vs, but with the *new yeere*, commeth our new eſtate.

That we might receiue the Adoption of Children 7.

Being thus *redeemed*, weare got from *vnder the Lawe*: and that is much. Till a party come to bee once *vnder it*, and feele the weight of it, hee ſhall neuer vnderſtand this

this aright; but then he ſhall. And if any haue beene *vnder it*, he knowes what it is, and how great a *benefit* to bee got thence. But is this all? No, He leaues vs not heere; but to make the *meaſure* compleat, yea, euen to *flowe ouer*, He giues vs not ouer, when he had rid vs out of this wretched eſtate, till He haue brought vs to an eſtate, as good, as He himſelfe is in. After our *Redemption*, we ſtood, but as *Priſoners enlarged*; that was all: But, ſtill we were as *ſtrangers*, no part, nor portion in God, or his kingdome: nor, no reaſon, we ſhould hope for any. He now goeth one ſtep further, which is the higheſt and furtheſt ſtep of all. For further then it, He cannot goe.

That we might receiue the Adoption, (that is) from the eſtate of *Priſoners condemned*, be tranſlated into the eſtate of *Children Adopted*. Of *Adopted*: for, of *naturall*, wee could not: That is His *peculiar* alone, and He therein onely aboue vs, but elſe, fully to the ioynt fruition, of al that He hath, which is fully as much, as we could deſire. And this is our *Fieri* out of His *Factũ ex muliere*.

We made the *Sonnes of God*, as Hee the *Sonne of man*; We made *partakers* of his *Di-*
2.Pet.1.4. *uine*, as He of our *humane nature*. To pur-
chase our pardon, to free vs from death,
and the lawes sentence, this seemed a
2.Sam.7.19 small thing to Him: yet this is *Lex hominis*.
Mans goodnesse goeth no farther; & gra-
cious is the *Prince*, that doth but so much. For
who euer heard of a *condemned* man, *Adop-*
ted afterward; or that thought it not enough
and enough, if Hee did but scape, with his
life? So farre then to exalt his bountie, to
that *fulnesse*; as *pardon*, and *Adopt* both, *Non*
est lex hominis hæc. No such measure among
men; *Zelus Domini Exercituum*, *The zeale of*
Isa.9.7. *the Lord of Hosts*, was to performe this: *The*
fulnesse of the Godhead, *dwelt in Him*, that
brought this to passe.

For (to speake of *adopting*:) We see it day-
ly; No father *adopt's*, vnlesse He be *orbe*,
haue no childe; or if He haue one, for some
deepe dislike, haue cast him of. But God had
Heb.1.3. a *Sonne*, *The brightnes of his Glorie*; *The true*
character of his Substance: and no displeasure
Mat.17.5. there was; No, *In quo complacitum est*, In
whom

whom He was abſolutely well pleaſed: yet, would He by *adoption*, for all that, *bring many Sonnes to Glory*. Is not this *full* on his part? Heb.2.10.

We ſee againe, no *Heire* will endure to heare of *Adoption*, nay, nor diuide his Inheritance, no not with his *naturall Brethren*. Then, that the *Heire* of all things, ſhould admit *ioynt Heires* to the Kingdome hee was borne to; and that admit them, not out of ſuch, as were *neere* him, but from ſuch as were *ſtrangers*, yea ſuch as had beene *condemned* men *vnder the Lawe*, Is not this *full*, on his part: To purchaſe vs, and to purchaſe for vs, both at once? And not to *doe* this for vs alone, but to *aſſure* it to vs; For, as his *Father*, in this verſe, ſends Him: So, in the next verſe, *He* ſends *the Spirit of his Sonne*, to giue vs *ſeiſin* of this our *Adoption*: whereby wee now call him, the Iewes *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which, is the priuiledge of the *Adoption*, we heere receiue. Heb.1.3. Rom.8.17.

And now, are we come to the *fulnes* indeede. For this *Adoption*, is the *fulnes* of our option, We cannot extende; we, our *wiſh*:

or He, his *loue and goodnes* any further. For, what can we aske, or He giue more, seing in giuing this, He giueth all He is worth? By this time, it is *full Sea.* All the Banckes ar filled. It is now, as *Ezekiels waters*, that hee sawe *flowe, from vnder the threshold of the Temple*: that tooke him to the *ancles* first, then to the *knees*, after to the *loynes*, at last, so *high risen*, there was no more passage.

Ezek. 47. 3, 4, 5.

1. From the *fulnes* of his *Compassion*, he *sent* to release vs: 2. from the *fulnes* of *his loue*, He *sent his Sonne*: 3. In the *fulnes* of *Humilitie*, He *sent Him made*: 4. *Made of a Woman*, to make a *full vnion* with our *nature*. 5. *Made vnder the Lawe*, to make the *vnion* yet more perfectly *full* with our *sinfull condition*: 6. That we might obteine a full, deliuerance, from all *Euill*, by being *redeemed*: 7. and a full estate, of all the *ioy* and *Glory* of his heauenly inheritance, by being *adopted*. So, there is *fulnes*, of all handes. And so much, for the *fulnes of the Benefit*, we receiue.

Now, for the *fulnes of the duetie*, we are to performe this day. For, *in the fulnes of time*,

all

all things are to be *full*. *Plenitudo temporis, tempus plenitudinis*. And, ſeing God hath ſuffered vs to liue, to ſee the yeare run about, to this *plenitudo temporis*: if it be ſo, on *Gods* part; meete alſo, it be ſo on *Our's*: and that *we*, be not *emptie*, in this *fulnes of time*. It is not fit, if *He* be at the *brincke*, that *we* be at the *bottom*. But, as *we* be willing, to receiue of his: So *we* be like willing, to yeeld Him of *ours* againe; of *our duety* (I meane:) that it, to him, in a meaſure, & proportion be like *full*; as his *Bountie*, hath beene *full* aboue meaſure, toward vs. That ſo *from* vs, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulnes of time*, or *time of fulnes*, chooſe you whether.

1. And, a *time of fulnes* it wilbe, (I knowe) in a ſenſe: of *fulnes of Bread*, of *fulnes of brauerie*, of *fulnes of ſport*, and *paſtime*: and this it may be. And it hath beene euer, a *ioyfull time* in apparance, for it ſhould be ſo: *with the ioy* (ſayth Eſay a verſe or two before, *Puer natus eſt nobis*, vnto vs a Childe is borne) *that men reioyce with, in harueſt.* Eſa. 9. 3. Not to goe from our *Text* here, with the

ioy

ioy of men that are come out of *priſon*, haue ſcaped the *Lawe*, with the *ioy* of men, that haue got the reuerſion, of a *goodly heritage*. Only, that we forget not the principal, that this *outward ioy*, eate not vp, euacuate not our *ſpirituall ioy*, proper to the *Feaſt*: that we haue in mind, in the middeſt of our mirth, the cauſe of it, *Chriſts ſending*, and the benefits that come thereby. And, it ſhall be a good ſigne vnto vs, if we can thus reioyce, if this our ioy can be *full*, if we can make a *ſpirituall* bleſsing, the obiect of our
Pſal. 89.15 mirth. *Beatus populus, qui ſcit iubilationem.* Bleſſed is the people, that can reioyce on this manner.

2. And, after *our ioy-fulneſſe*, or *fulnes of ioy*, *our fulnes of thankes*, or *thank-fulnes*, is to enſue: for, with that *fulneſſe*, we are to celebrate it likewiſe. Our *minds* firſt, & then our *mouthes*, to be *filled* with bleſsing, and praiſe, and thankes to Him that hath made our times, not to fall into thoſe *emptie* ages of the world; but to fall within this *fulnes of*
Luk. 10.24 *time*, which *ſo many Kings & Prophets deſired to haue liued in*, but fell ſhort of; And liued

ued then, when the times were *full* of ſhaddowes, and promiſes, & nothing elſe. How inſtantly they longed, to haue held ſuch a *Feaſt*, to haue kept a *Chriſtmaſſe*, it is euident, by Dauids *Inclina cælos*; by Eſaies *Vtinam diſrumpas cælos*, *Bow the Heauens, and Breake the Heauens*: How much (I ſay) they longed for it: and therefore, that we make not light account of it. Pſal. 144. 5. Eſ. 64. 1.

To render our *thankes* then, and to remember to doe it *fully*, To forget none: To *Him* that *was ſent*, & to *Him*, that *Sent*; *Sent his Sonne*, in this; the *Spirit of his Sonne*, in the next verſe. To beginne with *Oſculamini filium*, it is the firſt duetie enioyned vs this day, to *kiſſe the Babe* new borne, that when his *Father* would *ſend Him*, ſayd, *Ecce venio*, ſo readily: and when he would *make Him*, was content with *Corpus aptaſti mihi*, to haue a body made him, meete for him to ſuffer in: who willingly yeelded to be our *Shilo*; to this ἀποστολε heere; yea to be not onely *Chriſt*, but an *Apoſtle* for vs, Heb. 3. 1. euen *the Apoſtle of our profeſſion*. Pſal. 2. 12. Pſal. 40. 7. Gen. 49. 10

And not to *Him* that *was ſent* and *made*

alone: but, to the *Father* that *ſent Him*, and to the *Holy Ghoſt* that *made Him*, (as by whom He was conceiued.) To the *Father*, for his *miſsion*; The *Sonne*, for his *Redemption*; the *Holy Ghoſt*, for his *Adoption*; For by him it is wrought. He that *made Him the Sonne of man*, doth likewiſe *regenerate vs*, to the ſtate of the *Sonnes of God*. And this for our *thankfulneſſe*.

3 And, to theſe two, (to make the meaſure *full*) to ioyne, the *fulneſſe of duetie*, euen whatſoeuer *duetifull* minded perſons, may yeeld to a *bountifull minded*, and a *bountifull handed* Benefactor. And with this to begin, to conſecrate this firſt day of this *fulneſſe of time*: euen with our *ſeruice* to Him at the *full*; which, is then at the *full*, when no *part* is miſsing: when all our *dueties*, of *preaching*, and *praying*, of *Hymnes*, of *offering*, of *Sacrament*, and all, meet together. No *fulnes* there is of our *Liturgie*, or publike ſolemne ſeruice, without the *Sacrament*. Some *part*; yea, the chief *part* is wanting, if that be wanting. But our *thanks* are ſurely not *full*, without the Holy *Euchariſt*, which is by interpre-

tation

tation, *Thankeſgiuing* it ſelfe. *Fully* we cannot ſay, *Quid retribuam Domino?* but we muſt anſwere, *Calicem ſalutaris accipiam*, we *will take the cup of ſaluation*, & with it in our hands *giue thanks* to *Him*; render Him our true *Euchariſt*, or real *Thankſgiuing* indeed. In which *cup* is the *blood*, not only of our *redemption* of the *Couenant*, that freeth vs from the *Law*, and maketh the *Deſtroyer paſse ouer vs*: but of our *Adoption* of the *new Teſtament* alſo, which intitles vs, and conueyes vnto vs (*Teſtament-wiſe*, or by way of *Legacie*) the eſtate we haue in the ioy and bliſſe of his heauenly kingdome, wherto we are *adopted*. We are then made partakers of Him, and with Him of both theſe His benefits. We there are made *to drinke of the Spirit*, by which *we are ſealed, to the day of our redemption, and adoption* both. So that, our freeing from *vnder the lawe*, our inueſtiture into our new *adopted* ſtate, are not fully conſummate without it.

Pſal. 116. 12. 13.

Mat. 26. 28.

1. Cor. 12. 13.

Ephe. 4. 30.

And what? Shall this be all? No, when this is done, there is allowance of 12. *dayes* more, for this *fulneſse of time*: that, we *ſhrinke*

not vp our *duety* then into *this day* alone, but in the *reſt* alſo remember, to redeeme ſome *part* of the day, to *adopt* ſome *howre* at the leaſt, to bethinke our ſelues of the *duetie*, the *time* calleth to vs for: that ſo, we haue not *Iobs dies vacuos*, no daye quite *emptie* in this *fulneſse of time*. Hereof aſſuring our ſelues, that what we doe in this *fulneſse of time*, will haue *full* acceptance at His hands. It is the *time of his birth*, which is euer a *time* as *accepted*, ſo of *accepting*, wherein, what is done, will be *acceptably* taken to the *full*: *fully* accepted, and fully rewarded by Him, of *whoſe fulneſſe we all receiue*: with this condition, *of grace for grace*, euer one grace for an other.

2. Cor. 6. 2.

Ioh. 1. 16.

And ſo, growing *from grace to grace*, finally from this *fulnes*, we ſhal come to be partakers of another yet behinde, to which we aſpire. For all this, is but the *fulneſſe of time*: but that, the *fulneſſe of eternitie*, when time ſhall be runne out, and his glaſſe emptie, *Et tempus non erit amplius*; which is, at His next *ſending*. For yet once more ſhall God *ſend* him, and He come againe. At which comming,

Apo. 10. 6.

comming, we ſhall then indeed receiue the *fulneſse* of our redemption, not from the *Law* (that we haue alreadie) but from *Corruption*, to which our bodies are yet ſubiect; and receiue the *full fruition* of the *Inheritance*, wherto we are heere but *adopted*. And then it will be perfect, compleat, abſolute *fulneſse* indeed, when we ſhall all *be filled* with the *fulneſse of him, that filleth all in all*. Ephe. 1. 23. For, ſo ſhall all be, when nothing ſhall be wanting in any: for *God ſhall be all, in all*. Not, as heere He is, ſomething, and but ſomething in euery one; but then *omnia in omnibus*. And then the *meaſure* ſhall be *ſo full*, as it cannot *enter* into vs, we cannot hold it: we muſt *enter* into it; *Intra in gaudium Domini tui*. 1. Cor. 15. 28. Mat. 25. 21.

To this we aſpire, and to this in the *fulneſſe* appointed of euery one of our times, *Almightie God* bring vs, by *Him*, and for *His ſake*, that in this *fulneſſe of time*, was *ſent* to worke it for vs, in his perſon: and worke it in vs, by the operation of his *bleſſed Spirit*. To whom, &c.